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PREACH THE GOSPEL TO EVERY CREATURE.

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MISSIONARY REPORTS.

Alabama.

Livingston—REV. J. H. TICKNOR.

"AT my head-quarters, in Livingston, the Church has in a high degree the confidence and respect of the community, as is evident from the kindness invariably extended to your missionary. At this place the Church has been long established, but the migratory spirit of our country has prevented any great affluent augmentation of its communion.

"In Gainsville, our services have been for a time suspended. The difficulty here I trust will be soon removed by the erection of a Church. This good work has been undertaken by a small band of devoted Christians, whose efforts thus far have been so encouraging as to warrant the expectation of speedy success.

"Sumterville is the centre of an excellent country neighbourhood, in which a minister is particularly encouraged by the good sound sense of the people, and by their evident interest in the subject of practical religion. Here, as at other points, our hands are sustained by the prayers and actions of God-fearing laymen.

"The fourth point of interest is in the neighbourhood known as Pushmataha, Choctaw county. A small colony of emigrants from the Church in Livingston have been visited at this place, and, with some few additions, enrolled among the communicants of St. James's parish. This plan I think better than the organization of new parishes, until such time as they can be supplied with a minister whose labours can be more freely devoted to them. The distance from head-quarters is so great as to forbid my visiting them oftener than once in three or four months; but by a judicious arrangement of services, and with the assistance of a lay reader, much has been and will be accomplished. A Church will soon be completed, after an order of architecture so peculiarly adapted to the south-western forests, as to be worthy of description in a future report.

"At Liberty, eight miles west of Sumterville, I have services as occasion permits. We have here some warm friends, by whom our efforts seem to be understood and appreciated.

"On the whole, your missionary finds great cause to thank God and take courage."

Mississippi.

Noxubee—REV. W. J. LYND.

“The position of your missionary requires great faith and patience. Nearly every family in the county is committed to some other persuasion than our own. This fact, together with the migratory habits of the people, render time and much gospel-preaching and prayer necessary to build up and establish our Church here on a firm footing. This field is not wholly untried ground. It was occupied some eight years since by the Rev. J. Henshaw, whose memory, like that of the “just,” is blessed among all who knew him. He was active and indefatigable in his labours, unambitious, enjoying the love of all, for he loved all. He sought to win souls by the love of Christ and the power of truth. His theory of salvation was not *sacramental*, nor his faith a composition drawn from tradition. The burden of his teaching was “faith and a pure conscience.” It would be hard to forget such a minister; and Mr. Henshaw is not forgotten. He has, indeed, left behind him a sweet, holy, and lasting influence. As a proof of this, his little flock has been for seven years without a shepherd, since his removal to a better world, and yet they have remained faithful and devoted to their Church. And we may mention that, chiefly through his evangelical exertions, no violent prejudices exist against us, and no opposition from any other communion.

“Within the past five months, a plain but very neat Church has been put up, though not completed. The small sum of \$200, to raise which at present among ourselves surpasses our ability, would finish it. The erection of this building is owing entirely to the blessing of God, the abiding influence of Rev. Mr. Henshaw, and the self-denying spirit of the little band now committed to my care.

“At Macon, the county seat, we expect another Church will be put up before long. This is a point where Mr. Henshaw laboured with success. There are three other places where the services of the Church are solicited, and where they will in due time be given.

“Esteeming it my duty not to receive any missionary stipend, so long as my necessary wants are supplied by the contributions, however limited, of those for whom I labour; and regarding it as wrong to take the widow’s mite and poor man’s tithe from the missionary fund, and appropriate it to any other purpose than food and raiment, it is my resolve to resign my appointment as missionary, to take effect July 1st, 1852. I shall duly acquaint my bishop with my resignation.”

Kentucky.

Paducah—REV. F. B. NASH.

“I commenced my labours here in December. I was absent some four weeks in January and February, for the purpose of removing my family to Kentucky. I have been at my post since then, preaching twice every Sabbath when my health would permit.

“The congregation here is a small one. Our prospects have of late been dimmed somewhat by removals, losses of some by fire, and the failure of others. Still there is much apparently to encourage us. The place is a

thriving one, and is likely to be in a few years of considerable importance. With the growth of the place, we may reasonably expect at least a corresponding growth of the Church.

"A good beginning has already been made. We have a comfortable Church with suitable fixtures, all paid for. Since I came, a parsonage lot has been secured, and the means raised for paying for it.

"By the liberality of one of our members here, a comfortable building for a parsonage is now being erected, to be paid for in easy annual instalments, without interest. It may be reasonably expected, I think, that the Church here will be a self-supporting one in a few years.

"There has been no additions as yet to the communion since I came, though I hope there will be some before long."

Indiana.

Crawfordsville—REV. F. B. HARRIMAN.

"Since the October report, our Church edifice has been completed and paid for, with the exception of \$45, which will soon be raised. It was consecrated to the worship and service of Almighty God, by the Bishop of this diocese, on the fourth Sunday in Advent, December 21st, 1851.

"The present condition of the parish is quite encouraging. The congregation, though small, is attentive, and daily improving in the knowledge of Christ and the Church, and in attachment to their holy teaching. Our Lent services were well attended, and closed by a class of eleven being admitted to the communion by confirmation.

"We have an interesting Sunday-school, consisting of ten teachers and fifty scholars, all of whom are being taught the Catechism and the use of a prayer-book, and are also instructed from the gospel for the day every Sunday. Connected with the school is a foreign missionary society, trying to raise something towards the education of a Chinese youth under our missionaries in China.

"We feel the need of a bell for the Church, and are determined to obtain one, if possible, during the coming summer. Our industrious sewing society, to which we are already much indebted, is now labouring for this object. We wish most gratefully to acknowledge the goodness of God in blessing our humble efforts for the advancement of his Church in this place, and in raising up friends for us, whose timely assistance has done much for the success of our enterprise."

Terre Haute—REV. C. P. CLARKE.

"The interests of the Church have been greatly advanced during the past year. By the favour of friends abroad, 700 dollars have been raised towards liquidating the debt on Church lot; the interior of the Church has been neatly painted and carpeted, and the organ paid for, through the enterprise of the 'Ladies' Church Society.'

"During the last eighteen months the number of communicants has trebled, and nothing is wanting to insure success in this growing town, but united, liberal, and pious effort.

"My labours have not been exclusively confined to Terre Haute. The third week in May last I made a missionary tour to Green county, and preached twice at Worthington, a beautiful village, just springing into ex-

istence, near Point Commerce. Here I found four communicants, preached twice, and baptized seven children. The friends of the Church had organized a flourishing Sunday-school, and met regularly for public worship, being supplied with lay reading. They were also about taking incipient steps towards organizing a parish and building a Church. I also visited Bloomfield, the county seat, eight miles further, where I found eight communicants.

"A parish was once organized here, but for want of a minister it has long since ceased to exist.

"A number of the scattered flock were gathered together at the house of a pious widow, where I had the pleasure of a short interview with them, in which I endeavoured to encourage them to hold fast to '*the faith once delivered to the saints*,' and by pious and stated association to strengthen each other's hands in God.

"The interview closed with reading the Holy Scriptures and prayer. It was '*a season of refreshing from the presence of the Lord*.'

"These scattered members, though more than forty miles distant, looked to St. Stephen's for the holy sacraments, it being the most contiguous parish. The first week in October I made a second visit to this missionary field, where I held service, preached three times, and buried a pious communicant.

"At Worthington I found a parish had been organized by the name of St. Matthew's Church. This will afford a central point for our scattered members in that section of country. An excellent site for a Church and rectory has been purchased and paid for, and lumber is already on the ground for building.

"I trust a missionary will soon be procured for this destitute field. The harvest is truly plenteous, 'but, alas! the labourers are few.'

"The 'great west' is unquestionably the most commanding missionary field that the sun now shines upon, but the labours are proportionably trying and difficult. No new country can be expected to be wealthy; therefore, compared with the east, there is little money here.

"But the want of pecuniary means for the support of religion is not the most embarrassing. The spirit of adventure and a general monomania of money-making have so seized upon the minds of too many of the more wealthy, that they appear to have lost sight of the moral obligation which rests on all men to give annually in proportion to their income. Did all the friends of the Church in this country scrupulously consecrate a tenth of their income to God for the maintenance of his religion, we should have fewer feeble parishes, indigent and heart-broken missionaries, and our calls upon our Eastern brethren would be less frequent and less importunate."

Illinois.

Chicago—REV. DUDLEY CHASE.

This account of a visit to some members of the Church, although not strictly a 'report' is well calculated to effect the object for which such semi-annual communications were adopted.

A brief narrative of missionary labour like this is much more interesting, and tends more to quicken the sympathies and foster the growth of the missionary spirit, than the more ordinary routine of duties of a missionary's parochial work.

"The Episcopalians living on Fox River, above Elgin, deserve the sympathies of the pious in our Church. I was met at the depot, and taken in a wagon three miles to the hospitable house of Mrs. S. We went immediately to the school-house for evening service. It was already full. A marked *seriousness* had already prevailed in that neighbourhood. You may be assured I did not throw cold water upon such a feeling—I knew that many of the little company before me were asking what they should do to be saved? I endeavoured to point them to the Lamb of God. Three or four members of our Church were present and assisted in our services, which were to them as water to the thirsty land.

"Next morning being Sunday, two wagons, filled mostly with those not members of the Episcopal Church, went in company with us to Algonquin, twelve miles, and in the face of a storm. In an upper room of an unfinished building we met others from Cornishville and Silver Lake. They filled our room, many had to stand, and great attention was shown to the Word of God, read and preached, which exhorted them to 'fight the good fight of faith, and lay hold on eternal life.'

"After lunch, at the house of one of our friends at Algonquin, we went to the residence of Mrs. Cornish: she is the mother of two clergymen of our Church. Her son-in-law keeps up lay reading in her house for the Episcopalians in that neighbourhood. We celebrated the holy communion there. A rustic chancel was arranged, and a table with a white cloth stood ready, and all were cheerful yet solemn, for it was a joyful yet a holy time.

"The ante-communion service was used, followed by an extempore address on the love of our dying Redeemer, and the blessedness of drawing near to him at such a time, which occupied half an hour, and then came our solemn communion.

"How its words of prayer, and adoration, and thanksgiving, seemed to meet the earnest breathing of the soul thirsting after God! and as we sung a hymn, and knelt together, many an eye was moistened; and one unused to weep, said, 'This is too much for me.' Fourteen had joined together in remembering the Saviour's love.

"After our frugal meal was over, I was obliged to return with our friends twelve miles to meet the appointment I had made for Sunday in the school-house, which I fulfilled, and went to rest, tired in body but refreshed in spirit, with the conviction that God had been with us, and blessed us. Would that a missionary could go up and down in this region. About twenty communicants could now be gathered, and about \$200 be raised towards his support. One person offered to give \$100 himself.

"My charge at home requires increasing care and attention, and we hope soon to begin our Church."

Collinsville—REV. J. L. DARROW.

"We have been somewhat disheartened, in consequence of some of our most valuable members removing to other places. Of the small number who have heretofore belonged to our little flock, some are in St. Louis, some in other parts of Missouri, and some at the Pinerias, and some have gone to their reward, so that our present number is only about the same that it was two years ago. Still we have hope that, ere long, we shall be permitted to see this little vine flourishing, so as not to be dependent on the aid of your Committee for support."

Kickapoo—REV. J. S. CHAMBERLAINE.

“The growth of this station the past year has been very encouraging; and the next year seems to promise that, by the blessing of God, the past shall have been but the day of small things with us. I am, therefore, satisfied to remain where I am, if it be possible, though there are many things which greatly try my patience in so doing; and yet, as they are mere wordly things, I am not at all inclined to yield to them, though, in the end, I may be compelled to—I am very poor.

“This is the sixth year of my ordination, all spent as a missionary. During this time I have received not to exceed \$30 a year, besides my stipend. This subjects me to a great deal of anxiety and annoyance, to say the least of it; yet I am hardly poorer than my people, and this makes it easier to bear—especially when I remember Him, who, for our sakes, became so much poorer than even I am. For I have yet clothes and food for my household, and a place where to lay my head. To be sure these are obtained by a great amount of secular labour, which might be spent with much greater profit in the care of souls. My place is also made much more bearable by the reflection, that though my ministry is thus hindered by my secular necessities, it is not my responsibility, but that of those to whom God has given the stewardship of the riches of this world; and that if they shall still leave the missionaries of the Church as hewers of wood and drawers of water, why it is but for a short time that we are to continue in such a way, and so—Amen.”

Pre-Emption Prairie—REV. W. CLOTWORTHY.

“I perceive there is room enough here for all my efforts. We are in a country place, twelve miles from a town, in a very extensive prairie. It is a very new place, sixteen years have only elapsed since it began to be first settled. The farms being large, causes families to be far scattered, and our congregations to be much less, especially in the time of bad roads and severe weather, than if we were in a town or village.

“The families connected with our Church are poor—exceedingly so, most of them having lately emigrated from Ireland. We have no Church building. I preach in two school-houses, two and a half miles apart, once in each, every Sunday; and one Sunday in the month I preach three times.

“The number connected with our Church I could by no means at present say, for some profess attachment to our Church whom I seldom or never see in attendance on the service. They flatter me, however, with the cheering hope, that I shall see good congregations this summer. I trust they will realize this promise.

“I came here upon the 21st of September, 1851. Since that time I have baptized twenty-one children, solemnized one marriage, and buried one of our hearers. In the condition we are at present situated, I have thought it enough to administer the sacrament of the Lord's Supper once a quarter. We have thus had but two communions. The weather and roads, both days, were unfavourable; and we had but few communicants, eleven at the one celebration, and twelve at the other. In one of the school-houses I had a large Scripture and catechetical class, through the winter; the months of March and April were here exceedingly severe and unfavourable, and it dropped. I am to resume it again on Sunday the 1st June; but the Methodists have a Sunday-school going on in the same place—they are very zealous,

indeed ; of course they have some that not only would, but also should be with me. But I will have the wise and most intelligent.

"In the other school-house, where I preach, we have commenced, two weeks ago, a Sunday-school ; we have had thirty-one children ; I expect more still, and there I teach a class myself ; our difficulty is to get good teachers. We have as yet but two, besides myself, to be counted upon.

"Whilst some have come here since my settlement, quite a number have moved away—some to Oregon, some to California, and other places. I have preached twice in a neighbourhood six miles from this place, where I shall do so occasionally, when the weather is good.

"On Sunday week I am invited to preach in a city, called Rock-Island, twelve miles away, on the Mississippi river, two sermons ; and in a little town from it, called Camden, to preach a sermon in the evening, which I intend to do. Rock-Island has no Episcopal Church, though it is a very conspicuous place, where I understand there are a few who have some attachment and leaning to our Church."

Michigan.

Battle-Creek—REV. H. SAFFORD.

"The missionary takes pleasure in reporting that the prospects of the parish continue to be encouraging. The services have usually been well attended ; the responses are generally very good, and the attendance on the part of the communicants has been more constant. If aid be extended to the parish for but a little time longer, it will, doubtless, become self-supporting, and able to assist others, even as they themselves have been assisted. The people have to toil, and a heart to do whatever they may think to be within their ability.

"The missionary, however, regrets to say that he feels compelled to leave the parish. The health of his dear companion in labour and privation has been such, during the two years last past, that he feels strongly inclined to seek another more healthy location, hoping that she may be benefitted by the change, and regain her accustomed health.

"But still he feels disposed to labour in the great missionary field of the West ; and certainly more labourers are needed. And will not the Church pray more fervently to the Lord of the harvest, that he may send forth more labourers into this part of his vineyard, who will gather the precious sheaves into his garner ; and what is of equal importance, will not the members of Christ provide the means, so that more labourers may go forth to sow that precious seed, which shall spring up unto everlasting life."

Clinton and Tecumseh—REV. W. M. BURTON.

"In both parishes the influence of the Church is on the increase. Her pure, chaste, and sublime ritual, her eminently conservative and stable character, her charity, her concord, are becoming more generally appreciated.

"On the fourth Sunday after Easter, a communicant of St. Peter's Church, who had pursued his studies as a candidate under my direction, was admitted to the sacred order of deacons. On that interesting occasion five persons received the sacred rite of confirmation—a fact the more en-

couraging, since only a few months before six others had thus solemnly renewed and ratified the vows of their baptism in the same Church.

"Upon the whole, never since I entered upon this field have the prospects been as encouraging. Our principal cause of discouragement is that which I have named in previous reports—the removal of Church families and individuals—a fact rendering it still necessary for us to depend upon the aid of the Committee, which otherwise long ere this could have been dispensed with."

MISCELLANEOUS.

"THE RAINBOW IN THE NORTH."

A short account of the first establishment of Christianity in Rupert's Land by the Church Missionary Society.

From this most interesting little book we make the following extracts, as affording a pleasing account of the labour and reward of the pioneers in this work. At this time, when the attention of minds in our own Church is being earnestly directed to the condition of the Indian, it may be useful to mark the progress and note the result of patient, self-denying and faithful labours among men of the same race, habits and feelings, in another part of the field.

RUPERT'S LAND AND ITS INHABITANTS.

"Who is there among us that has not watched with interest the evening rainbow, when, after a black and stormy day, the setting sun gleams out and paints the distant shower with tints of varied light? Swiftly and silently the bright vision steals across the sky, till the bow of heaven stands out complete in all its radiant loveliness; making, it is true, the surrounding gloom appear still more gloomy, but giving promise of fairer and brighter days to come.

"Surely there can scarcely be a more fitting emblem of missionary work in a heathen land. When the first missionaries begin their course, all is dark and cheerless, and for a time every step they take serves only to make the darkness appear more impenetrable and the prospect more discouraging.

"But in His own good time, the Sun of Righteousness shines forth, His quickening rays touch the black mass of heathenism, and light and beauty gradually appear. He owns the persevering labours of His faithful servants, a little band of sincere believers stand out more and more distinct from the heathen round them; and faith rejoices in the earnest of that glorious day when nations shall walk in the light of the New Jerusalem.

"To no mission, perhaps, can this emblem be more truly applied, than to that among the North American Indians; no people were ever enveloped in a thicker darkness, and in no spot has the light been reflected in more vivid hues. And though the colours must lose much of their brilliancy and beauty while being transferred from the original journals to the present pages, yet we hope that this attempt to trace the progress of heavenly light

may lead our minds more deeply to consider the degradation of man in his unconverted state, and to magnify the power of the grace of God. * * *

"The Indian, as he still roams in his native plains and forests, rarely trodden by a white man's foot, is, it is true, less degenerate than his brethren of the border; and there is, among them all, a bravery and noble independence, and an intense love for their tribe and kindred, and especially for their children, that excites one's interest; but, on the whole, they are sunk to almost the lowest point in the scale of humanity; haughty, vindictive, cruel, and blood-thirsty, unable to appreciate either moral or intellectual excellence; indolent, improvident, and selfish beyond conception, without hope, and without God in the world.

"Thus low was their state when first visited by Europeans; but a still deeper degradation awaited those among them who, when the territory was claimed as British territory, came in contact with so-called British Christians.

"It was in the year 1669 that King Charles II. granted a charter to Prince Rupert and some other persons associated with him, empowering them to undertake an expedition to Hudson's Bay, in North-west America, for the purpose of discovering a new passage to the South Seas, and for various other objects; and securing to the company the exclusive right of trading in furs, minerals, or any other productions of the country.

"This right at first extended only to those countries watered by the rivers that fall into Hudson's Bay, and which are comprehended under the general name of Prince Rupert's Land; but as the Company increased in wealth and influence, their power also increased, till now their territories extend from the Atlantic Ocean to the Pacific, and from within the Arctic Circle to the Northern boundary of Canada and the United States.

"Throughout this vast region, east of the Rocky Mountains, there is, as we have already said, with the exception of the Red River Colony, which will form the subject of the succeeding chapters, neither town nor village, nor any work of civilized man, save the scattered stations of the Company (called forts,) established here and there for the purpose of carrying on the fur trade with the Indians of the neighbourhood, of which the principal one is York Fort, on the western shore of the bay. But what these forts are, and how little they can affect the general state or appearance of the country, will be better understood by the following extract from a work by one of their own servants:*

"Imagine an immense extent of country, many hundreds of miles long, and many hundreds broad, covered with dense forests, expanded lakes, broad rivers, and mighty mountains; and all in a state of primeval simplicity, undefaced by the axe of civilizing man, and untenanted by aught save some roving hordes of Red Indians, and myriads of wild animals.† Imagine, amid this wilderness, a number of small squares, each inclosing half a dozen wooden houses, and about a dozen men; and between any two of these establishments a space of forest or of plains, from fifty to three hundred miles in length, and you will have a pretty correct idea of the Hudson's Bay Company's territories, and of the number and distance between the forts.

* "Hudson's Bay." By R. M. Ballantyne. Blackwood & Sons.

† "Chiefly buffaloes, deer, and wolves, besides a multitude of the smaller animals, whose skins furnish materials for the fur trade."

It is as if in the whole of England and Scotland there were three hamlets, one in the north of Scotland, one on the south-east coast of England, and the third at the Land's End, with altogether a population of thirty men, six or seven women, and a few children.'

"We will not attempt to follow out the sad tale of sin and suffering that ensued upon the planting of these various forts; we will only observe, that as the servants of the Company were generally young men of enterprise and adventure, without any fixed religious principles, removed so far from those early friends whose influence might have restrained them, and left without any outward means of grace, we can hardly wonder at their falling into habits and courses of sin, from which, under other circumstances, they might have been preserved. Nor was the evil confined to the Europeans, for, instead of shining as lights among their heathen neighbours, they led them into depths of thicker moral darkness.

"The Indians near the forts were used like slaves; intoxication and other sins spread rapidly among them; and disease and increasing misery followed in their train. An eye-witness writes:

"'The Indians are sunk to almost the lowest state of degradation to which human beings can be brought; their life is spent in struggles for its support, and they pass on from infancy to death without comfort, without hope in this life, while no bright gleam of future hope enlightens their dark and cheerless path, for no one has ever told them of a Redeemer's love.'

"But, besides the ungodly Europeans and the heathen Indians, a new race had sprung up round each of the Company's posts; the children and descendants of European fathers and Indian mothers. These neglected 'half-breeds' generally added the heathenism of their mothers to the irreligion and immorality of their fathers; and, as they grew to manhood, in most cases returned to the wild habits of their Indian relations.

"This state of things was not much improved by a colony formed on the Red River, in 1811, by Lord Selkirk, who invited persons from Europe (especially from Scotland,) and from Canada, to settle on the spot, and which was gradually increased by the retired servants of the Company also taking up their abode there. The Canadians were French Roman Catholics, and were occasionally visited by a priest; but for the so-called Protestant portion of the colony, no means of grace were provided. It was in 1815, one hundred and forty-five years after the country was taken possession of by England, that Major Semple, Governor of York Fort, when speaking of the desolation occasioned by a fierce struggle between the Hudson's Bay and the North-west Companies, in which he afterwards lost his life, thus writes of the Red River Colony:—

"'I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades, but none of a place of worship, even on the smallest scale. I blush to say, that throughout the whole extent of the Hudson's Bay territories, no such building exists.'

"Could any prospect be more gloomy, or the state of any people, whether we look at the Indians, the Europeans, the half-breeds, more dismal? Yet even here, GOD was preparing a way for the manifestation of His grace." * * *

THE FIRST MISSIONARY.

"It was in the autumn of the year 1820 that a little boat of birch rind might have been seen to leave York Fort, on the western side of Hudson's Bay, and after coasting for a while along the shore, enter one of the rivers that flow from the interior.

"There was nothing in this circumstance to attract the attention of a casual observer—similar boats were continually arriving at, and departing from, the fort, during the few bright months of summer and early autumn; this canoe was, as usual, manned by natives; and, as was frequently the case, an European gentleman was sitting at the stern.

"But if any of God's own people had seen that boat depart, they would have watched it with the warmest hope and joy; and, as it gradually lessened to the view, and soon was hidden from their sight by some projecting headland, earnest prayer would have gone up that God would speed that little vessel on its course, and give His abundant blessing on its object. It was bound for the Red River Settlement, and was conveying to that distant spot the first messenger of the glad tidings of salvation that had ever visited these neglected regions.

"The attention of the Hudson's Bay Company in London had for some time before been drawn to the sad state of this settlement, and they had endeavoured to promote education among the people. But the plan had met with very little success, and they now, in conjunction with the Church Missionary Society, resolved to send out a chaplain, or rather a missionary, in the hope of benefitting them.

"The Rev. John West was appointed to this work; he arrived at York Fort in the end of August, 1820; and it was his boat that on September 3rd might have been seen to leave York Fort, and soon after to enter Port Nelson River. * * *

"On October the 13th the party entered the Red River, and two days wore brought them to the settlement.

"Mr. West had suffered much during this voyage of 800 miles; for six weeks he had passed the whole day, from sunrise to sunset, in an open boat, exposed to every change of weather, his limbs cramped by want of space, and benumbed by the wintry air; but the spirit that glowed within his breast was not to be quenched by difficulties; and though it was Saturday afternoon when he arrived at the settlement, he would not lose one precious opportunity, but gave notice of Divine service on the following day.

"The population at Red River consisted at this time (besides the Roman Catholic Canadians) of between 500 and 600 Scotch and English settlers, a large number of half-breeds, and some native Indians, none of whom had access to any means of grace, unless, as was very rarely the case, any of the Europeans happened to have brought a bible with them from their fatherland.

"Mr. West was much encouraged by finding on Sunday the large room at the Fort crowded, and the people very attentive to the prayers and to the sermon; and he commenced his labours full of hope.

"To many among the congregation the words of our beautiful Liturgy fell on the ear and heart as a long-forgotten strain, bringing back many a thought of former days and long-lost privileges, perhaps unappreciated at the time; but to the greater part of the assembly both the prayers and the preaching were a new and unknown sound; for never before had the glad tidings of the gospel been heard in that colony.

"This first setting forth the message of salvation produced much emotion among the people; and though some of this afterwards proved to be like the early dew that passeth away, yet to many the word of truth proclaimed on this and on succeeding Sundays proved a savor of life unto life. One of the settlers in particular spoke of the first Sunday that he had attended Mr. West's ministry as the happiest day in his life, as it restored to him the

blessings of public worship, of which he had been deprived for the last thirty years.

“Mr. West found full employment among the Europeans and half-breeds ; many of the former he prevailed upon to marry ; and among the latter, he baptized the very few who were at all prepared, instructed those who were willing to be taught, and established a school under Mr. Garbage, in which he was much encouraged by the progress of the children. But his heart especially yearned towards the native Indians, and the thought of their sad condition weighed heavily on his mind. His own appointed sphere of work reached 300 or 400 miles into the interior ; but his thoughts and desires stretched far beyond, and he mourned in spirit as he remembered that, from the Atlantic to the Pacific, no Protestant missionary had ever been sent, no word of salvation had ever sounded.

“The Canadian Roman Catholic priests had attempted to do something among those tribes, by joining themselves to them, and conforming to their savage life, but the attempt failed ; and except that the shores of the Pacific have since been visited by the American missionaries, these Indians still remain in their heathen state, unthought of and uncared for by any Protestant Church. There were, however, a considerable number of these children of the forest within Mr. West’s own appointed limit ; and an expedition he made early in the next year to two of the Company’s posts (Brandon House and Beaver Creek) gave him an opportunity of seeing something of them in their own plains and forests. * * *

“Mr. West was absent about a month ; he visited the two outposts above mentioned, and had many opportunities of speaking to the very few Europeans and half-breeds that were residing there. He had also some interesting intercourse with some of the Indians ; but though he was listened to both by Indians and Europeans with attention and interest, the general impression made on his mind during this journey is thus painfully expressed. Speaking of the occasional magnificence of the sunrise, he says :—

“‘The heavens do, indeed, declare the glory of God, and day unto day uttereth speech ; but in this wilderness the voice of God is not heard among the heathen, and His name is scarcely known among the Europeans, except to be profaned.’

“In this journey Mr. West travelled between 500 and 600 miles, and returning to Red River early in February, resumed his work there with increasing ardor.

“The plan which suggested itself to him as the most hopeful, with regard to the Indians, was the formation of an establishment for native boys, where they might not only be instructed in the first rudiments of general knowledge, and be taught the way of eternal life, but where they might gradually become accustomed to agriculture, and might learn some of the simpler usages of civilized life.

“To this plan, however, the wild and wandering habits of the Indians presented formidable obstacles. Not only would it be difficult to induce the boys to remain long enough in one place to gain much profit, but he knew that these Red men of the woods despised any one who could not hunt, and fish, and shoot, and it would be therefore necessary that these lads should be permitted, while at school, to retain some of their native habits.

“On the other hand, there was much to encourage him ; the two boys he

had brought with him from York Fort and Norway House, as well as another who was afterwards sent to him, were already able to speak English tolerably well; they were beginning to read, and could repeat the LORD'S PRAYER, and he had been able to excite in them a love for gardening, by giving them a piece of ground to cultivate for themselves. The proposed school had been a frequent subject of conversation between himself and the Indians he had met with on his late expedition, and had excited so much interest in their minds, that several had promised to think about it, and perhaps to bring their sons to him in the summer. One little fellow, seven years old, was actually given up to him at once, his friends saying, that as Mr. West had been sent to them by 'the Great Spirit,' they could refuse him nothing.

"Some of these people fulfilled the hopes of Mr. West, and brought their boys to him in the course of the summer; so that, in September, 1821, he wrote, full of sanguine hopes, that early in the following spring the establishment would be completely formed, and a building erected for the reception of 'as many boys as British benevolence would enable him to support.' * * *

"During the following winter the work went on as usual, and in the summer of 1822, Mr. West paid another visit to York Fort, where he had the gratification of meeting with those two well-known men whose names have since awakened emotions of admiration and anxiety, of hope and fear, in every English heart. Sir John (then Captain) Franklin, and Dr. (now Sir John) Richardson, were returning from their perilous journey to the shores of the Polar Sea; and the accounts they gave, and the interest they expressed for the Esquimaux among whom their route had laid, and of the openings for schools among them, kindled fresh zeal and desire in his heart for extended missionary undertakings.

"While there he received from the Committee of the Church Missionary Society the joyous news that they had determined decidedly to adopt Red River as one of their missionary stations, and had appointed to it the Rev. David Jones, whose arrival might, if all was well, be looked for in the following year.

"He returned with renewed spirit to his labours at Red River, and this prospect of permanency induced him to attempt the erection of a special place for public worship. He succeeded so well, that in 1823 a small wooden Church was opened for Divine service, and shortly after this he had the satisfaction of baptizing four of his Indian boys, two of whom were those he had originally brought with him from York Fort and Norway House.

"Alluding to these circumstances, he writes :

"As I was returning the other evening from visiting some settlers nine or ten miles off, the setting sun threw a lengthened shadow from the newly-erected Church and school, and the thought that there were now in this wide waste a landmark of Christianity, and an asylum for Indian children, filled my heart with praise, and awakened the hope that the Saviour might make them the means of raising a spiritual temple in this wilderness to the honour of His name.'

"The expected arrival of Mr. Jones seemed to open to Mr. West a favourable opportunity of returning to England to fetch his wife and family, from whom he had now been for three years separated; and in June, 1823, he left the settlement, as he then believed, for a temporary absence, though circumstances that afterwards arose prevented his ever returning to it. Writing of his departure, he says :

“ ‘On leaving Red River I addressed my farewell to a crowded congregation, and after the administration of the Lord’s Supper, we all joined in prayer, that the missionary who was on his way hither might be tenfold, yea an hundredfold more blessed in his ministry than I had been. I parted with tears from this anxious and arduous scene of labour.’

“It was a love that ‘seeketh not her own’ that prompted this prayer; but when we trace back the labours of Mr. West during the short time of his residence at Red River, and the blessing that had attended them, we shall see another instance of that truth that in spiritual as well as in temporal things, ‘the hand of the diligent maketh rich.’ During Mr. West’s detention at York Fort, he made a lengthened journey on foot along the north-west shore of Hudson’s Bay, to Fort Churchill; and his visit there quickened his anxiety that the Church of CHRIST should at once enter in, and take possession of the whole country in the name of her Lord.

“Soon after this he sailed for England, but not before he had had the satisfaction of welcoming the Rev. David Jones to the shores of North America.”

(To be continued.)

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of May to the 15th of June, 1852.

CONNECTICUT.

Brooklyn—Trinity	17 00	
Fairhaven—St. James’	5 00	
Milford—St. Peter’s, for Min. Wis.	5 00	
New-Haven—St. Paul’s, a member for the West.	1 00	
Saybrook—Grace Ch.	5 00	38 00

NEW-YORK.

Fort Hamilton—St. John’s	18 50	
Jamaica—Grace Ch.	28 42	
Maspeth—St. Saviour.	17 29	
New-York—St. Mark’s, offgs. for Illinois	23 97	
J. Watts Depeyster.	5 00	
Rye—Two ladies.	3 00	96 18

NEW-JERSEY.

Mt. Holly—St. Andrew’s Fem. Miss. Soc.		37 75
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PENNSYLVANIA.

Columbia—St. Paul’s.	15 00	
Doylestown—St. Paul’s.	5 00	
Lancaster—St. James’.	50 00	
New-London—St. John’s.	2 50	
New-Milford—St. Mark’s, for Min.	7 00	
Oxford—Trinity.	11 70	91 20

MARYLAND.

Chester Pa.	28 29	
“ for West.	1 00	
“ for Jews.	15 54	44 83

VIRGINIA.

Middlesex—Christ Ch, for Ill.	5 00	
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SOUTH CAROLINA.

Aiken—St. Thaddeus, for the Jews.	5 62	
Charleston—St. Philip’s, for Bp. Freeman.	23 00	
Bp. Kemper.	22 22	
North-Santee—Ch. of the Messiah.	12 75	
Waccamaw—All Saints.	60 00	
Jews.	10 00	133 59

GEORGIA.

Columbus—Trinity.	77 10	
For Bp. Kemper.	12 90	90 00

ILLINOIS.

Collinsville.	2 00	
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MISSOURI.

Lexington—Christ Ch.	3 50	
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MISCELLANEOUS.

A Lady, \$3; “Episcopal Missionary Association for the West,” \$100 for the Missionary at Dubuque, Iowa,	103 00	
Total.	\$645 05	
(Total, since June 15, 1851, \$23,566 45.)		

FOREIGN.

MISSIONARY CORRESPONDENCE.

China.

JOURNAL OF THE REV. E. W. SYLE, FOR
JANUARY AND FEBRUARY, 1852.

THE last overland mail has brought further passages from Mr. Syle's journal, with the daily memoranda for January and February. Several subjects are here introduced of much interest, especially those relating to the admission of two native candidates for holy orders, and to the departure of members of the Missionary family on a long voyage to the United States. No one can read the account of the separation of our Missionary friends from the objects of their warm affection without being moved. May our sympathies quicken our prayers for them all!

*Daily Duties—A Learner's Inquiry—
New Arrangements.*

1852—January 1st.—An early morning prayer meeting was held, as on former years, at the house of Mr. Hobson, the chaplain. It was but moderately well attended—the early hour, and the distance of several of the missionaries' houses, sufficiently account for this. An earnest spirit pervaded the meeting.

Friday, 2d.—The instruction of the two classes—the recently baptized and the candidates for baptism—at the Church is now become so regular a duty, that I shall cease to mention it on Wednesdays and Fridays, except when something occurs of special interest; though the simple fact that there are such classes, and that they can be regularly taught, and that, too, in a consecrated house of prayer, which they have learned to love as

their spiritual home—this fact itself will not be wanting in interest to those who realize all that it implies at the present time, and all that it promises for the future. For myself I can say, that I am learning to enter into the anxieties and joys which exercise a pastor's heart by tending this "little flock," which, five years ago, had not been gathered out of the wilderness of heathenism.

Sunday, 4th.—Morning service at our own Church; then visited Mrs. Bridgman's school, and in the afternoon preached at Mr. McClatchie's Church, near the West Gate. In the course of the day, Soodong came to me with the question, "If all light comes from the sun, how is it the Bible says there was first light and then the sun?"

Monday, 5th.—The Missionary prayer meeting was held this evening at Mr. Culbertson's. Though Mr. C. is still a member of the Presbyterian Mission at Ningpo, he resides here with his family, expecting to be occupied with the work of revising the Old Testament for some time to come—perhaps two or three years.

Tuesday, 6th.—Letters by the mail to-day: dates from New-York as late as 8th Oct., 1851.

Thursday, 8th.—Busily engaged most of the day in doing my part towards making the alterations which have become necessary by the recent arrival of our friends, and the new arrangements consequent upon having co-labourers enough to attend—each one to his own department of duty. This is a truly delightful and refreshing novelty to us; it is like taking out a new lease of hope and cheerfulness.

A Sunday—Female Attendance—An American Wedding.

Sunday, 11th.—The Bishop was too sick to preach in the School Chapel, where, consequently, the service devolved on me. In the afternoon Mr. Nelson accompanied me to the Church, where I had a good and attentive congregation to address. It is a great satisfaction to me that the women and children still continue to line the front benches in our galleries. Heretofore it has been found almost invariably the case here, that the females soon cease to attend the places of public preaching. That our Church is an exception, results, I think, partly from our having three baptized females, who are regular attendants, of course, and form a sort of nucleus; partly, also, from the fact of *Soodong's* wife living on the premises, but chiefly from our galleries being allotted to females exclusively.

Wednesday, 14th.—Mr. Points and myself were fortunate this morning in happening to call at the house of one of the brothers of the *Wong* family, where the central hall was open and prepared for the reception of visitors. The occasion was a curious one. We were told that a boy of thirteen, son of their family tutor, had succeeded in taking his first degree at that early age, and that the opening of the family hall was for the purpose of receiving congratulations on the event. I may mention in connection with this, and as an illustration of what takes place, not unfrequently, at the examinations, that an old man of *eighty*, who lives at the village of *Loong-heoo*, where the Pagoda is, *also* succeeded this year in getting his B. A. degree—intervals of several years having elapsed between the various unsuccessful attempts he made since he was twenty.

I will finish the record of this day's events by mentioning, that the first *American* wedding in Shanghai took place this evening. Our Bishop performed the ceremony at the U. S. consulate. It is a happy feature in the history of this port that several of the merchants have their families residing with them. I think that, among the mercantile community, as many as nineteen families could be mentioned, and more are said to be coming.

Friday, 16th.—Dr. Bridgman's health has failed to an alarming degree; he is recommended to try the effect of a visit

to Canton. He has laboured with unremitting diligence at the work of revision, and is now paying the almost invariable penalty which falls on those who *strain* their powers in this climate. But who could have the heart to blame him for *such* an error in *such* a cause?

Rumours—An Applicant for the Ministry—A Candidate Admitted.

Saturday, 17th.—The British war-steamer "Sphinx" is here, and is about to proceed to Ningpo, to act, it is said, against the pirates, who are keeping the people of our neighbouring port in a state of alarm. We hear various rumours of what is going on there from time to time, but it is impossible to know what or how much to believe. One thing, however, is certain, that a formidable piratical force has taken up its station among the Chusan Islands, and that the Mandarins and people of Ningpo are a good deal alarmed thereat.

Sunday, 18th.—Mr. Keith accompanied me to the Church this morning. The old man, *Soodong*, came in to pay his respects, and I had the pleasure of interpreting between him and our newly-arrived brother. In giving some account of Mr. Keith's history, I was led to speak of his father, and of the theological seminary at Alexandria, of the studies he had gone through before taking deacon's orders, and of the way in which Christian boys are trained by their parents and in schools. "Ah," sighed the old man, "happy are they who have known the gospel in their childhood!" Mr. Keith replied—"Happy also are they who receive it without delay when once it is brought to their knowledge!" *Soodong's* heart seemed to be moved, and he found courage to tell me that he had often thought about himself applying to be made a deacon, but that he supposed his age (now about fifty) would be an insuperable obstacle. So far from that, I told him it was rather a reason for making his application as promptly as possible, and recommended him to see the Bishop immediately on the subject. He left the vestry-room with a bright countenance.

Monday, 19th.—Mr. Points and myself have commenced spending an early half-hour together, before breakfast, in reading over the Gospel of St. Matthew in the Shanghai colloquial. He bids fair

to make rapid progress in acquiring the language.

Wednesday, 21st.—Accomplished, with no little difficulty, the rendering into Chinese of the certificate of those to be recommended as candidates for orders required by Canon I. of 1850.

Procured the signatures of four of the male communicants, (all Chinese,) and laid them before Mr. Nelson, to enable him, according to the requisitions of the Canons, to join with me in recommending *Chu Kiung* as a candidate.

I would fain hope that, in future years, I may always have equal satisfaction in signing such testimonials as I had on this occasion. I feel deeply that the Lord has dealt very graciously with us in this matter.

A Liberal American—An Examination—Health of Missionaries.

Thursday, 22d.—It is, I trust, no breach of confidence to mention here what we have just learned concerning an offer made to Dr. Bridgman. An American merchant of this place, believing that Dr. B.'s health would be most effectually benefited by a voyage home and back, has offered to meet all the expenses of such a visit to the United States, even to the extent of furnishing, if necessary, the amount of his salary while at home. This is one of those refreshing instances of large-heartedness which deserve to be recorded as breaking in, from time to time, upon the sad monotony of parsimonious charities.

Friday, 23d.—An examination of the school was held to-day in the English studies. The boys had evidently made very creditable progress since the last scrutiny; at the same time, the *peculiar* difficulties which lie in the way of mental education in China were made very manifest. I remember that Mr. (now Bishop) Payne, in one of his journals, draws a contrast between his circumstances and ours as to educating the people to whom we had severally been sent. His inference is, that we are much better off than they in Africa are in this respect, and, upon the whole, I suppose we are. But there is a heavy *per contra* in the account: the habit of learning by the *merest rote*, which is encouraged by their method of learning Chinese, is transferred to the English studies, and the poor children become bewildered when they are

required to think while studying, because, in learning their own language, they are, in effect, *required not to think*. It becomes a serious question whether it might not be well to insist upon a change in the method of teaching Chinese to the Chinese—a bold project! In the Presbyterian school at Ningpo, however, they are making the experiment. There the boys are required to furnish the *meaning* of whatever they read in the far-famed "Four Books and Five Classes."

Saturday, 24th.—Mrs. Boone's health is so very feeble that it has been recommended her to try the effect of a visit to Macao for a few months. The restrictions which limit the residence of foreigners to a few places on the coast—none of them favourable to the recovery of health—are felt to be very trying in those cases where no medicine is so useful as a change of air and scene; besides which, traveling from one port to another is very costly, and, when such a trip is made, there are no hotels to furnish accommodations suitable for an invalid, and the only alternative is to live and furnish a house one's self, or to domicile with some missionary friends. A cordial welcome is always ready for one in such circumstances; but it is not always that a missionary's domestic establishment—maintained, as it ought to be, on a moderate scale—can furnish either the room or the quiet which an invalid requires.

Sunday Services—Proposed voyage of Missionaries for Health.

Sunday, 25th.—The Bishop, though very far from well, conducted the communion service at the School Chapel this morning. I visited and discoursed to Mrs. Bridgman's school-children. Dr. B. and herself are, with much difficulty, making up their minds to leave their work here for awhile, and return, for a season, to the United States. This is the unanimous advice of their whole circle of friends. The congregation, in the afternoon, at Christ Church, was numerous, and gave good attention while I preached on one word—which is to be seen on almost every door and window-shutter in the city at the new year—"Happiness."

Monday, 26th.—The return home of Dr. and Mrs. Bridgman being decided on, Mrs. Sytle and myself felt called upon to avail ourselves of their willingness to take charge of our little boy, Henry, whose

strength was greatly impaired last summer by repeated attacks of fever, besides his having a troublesome and somewhat alarming affection of the throat. To-day, also, after much anxious consideration, it was determined by the Bishop and Mrs. Boone, that for her to make a visit home by the same opportunity (taking the two children with her) would be a wiser course than to trust to the faint promise of benefit to her health by going down the coast. At what a cost of feeling such a determination is arrived at, let those judge (as they only can) who know what such a world-wide separation involves. To part with one dear little child, though we know he will be in kind hands, and is going to kind relatives, opens deep fountains in a parent's heart.

Wednesday, 28th.—Our homeward-bound party are thinking of going in the "Adelaide," to sail next Monday. This is Wednesday, and we shall have enough to do to get them ready in so short a time. Mr. Taylor, of the Methodist-Episcopal Mission, has also concluded to send his wife and children home in the same ship.

Native Aid—An Inquirer.

Friday, 30th.—At the meeting of the class this afternoon, as our custom is, *Soodong* engaged in prayer after the Scriptures had been read and explained by myself. The tenderly-affectionate manner in which the old man implored the Lord's protection and blessing on the ladies and children who were going to sea was exceedingly touching, and made it difficult for me to pronounce the benediction in an audible voice. How does it encourage one to find that the hearts of the Chinese, under the teachings of the Spirit, are indeed capable of bringing forth the fruits of love, and peace, and joy in the Lord!

February, Sunday, 1st.—The ground was covered with snow, consequently few came out to service. Three boys, however, followed me into the vestry, and I taught them there—*Soodong* assisting. I had some hope of getting them to come regularly, and so make a beginning of a Sunday-school. Chi preached in the afternoon. After the sermon, a man from *Soong Keang*, the county town, came in, professing to desire more instruction. He was, by occupation, a reciter of tales—all of them, he assured us, designed to inculcate the four virtues: Loyalty, Fi-

lial Piety, Continenence, and Righteousness. He had been much taken with my discourse last Sunday on happiness; had gone home and reported it to his mother, and she had told him to come and learn more of our doctrine. Reading the stamp on the cover of our books, he had been emboldened to seek this interview, &c., &c.;—therefore it was that he asked for instruction—at the same time, would we be so kind as to give him two *clean* glass bottles,—not black beer-bottles; he didn't want them,—his old mother would be so much obliged to us. I tried to impress upon him, as I have had occasion to do upon scores of others, that bottles were bottles, and believing was believing, and that the two things must not be mixed up together. For the result we must wait patiently. After he had left the room, I said to Chi—"Poor encouragement that for letting down the net twice!" Our young deacon looked anxious, and said—"Yet he also is a man."

Monday, 2d.—It devolved on me to conduct the Missionary Prayer Meeting, which was held at the Bishop's house. Occurring immediately before the departure of so many of our missionary circle, the meeting was quite fully attended, and was pervaded, I think, by an affectionate spirit.

Embarkation of Friends—The Farewell.

Tuesday, 3d.—The "Adelaide" having previously dropped down the river to Woosung, it was required of the passengers to join her to-day, in spite of a strong N. W. wind, which was contrary to us. With the tide in our favor, however, we—that is, Mrs. Boone and her two little boys, William and Thomas, the Bishop and Miss Jones bearing them company; also myself, with my little Henry in charge, Mrs. Syle's health not allowing her to go—all succeeded in reaching the ship without any difficulty. We did not succeed, however, in getting on board without having a fright from the snapping off of our boat's mainmast, which was strained beyond its strength against the ship's yard. At the same time the weather was so cold that the forepart of our boat was covered thick with ice, and the boatmen could hardly do anything because of the strong, cutting wind, and the sweeping tide.

Wednesday, 4th.—Remained on board

the "Adelaide," she being detained for want of a full crew. This afforded the Bishop and Mrs. Taylor good leisure to make the state-rooms of their families as comfortable as the circumstances would admit, while I was busy with fixing up the little berth that was to be my poor boy's sleeping-place. These details may seem foolish and over minute to those whose experience of a voyage has been confined to a two or three weeks' passage across the Atlantic in a well-furnished packet; but to send off, half round the world, in a transient merchant-ship, all that the heart holds dearest, is a very different thing. Although on this occasion my own share in the general sorrow was the least of any, perhaps, yet it was with no common tremor of heart that I sat and watched my child sleeping the last sleep that I should watch over for many a month—for years, perhaps—perhaps forever. Early in the evening he had crept into my arms and gone to sleep there. It was getting late before I undressed him and laid him down in his berth. What prayers were offered and what tears were shed beside him, he, dear child, knew not; but they are known to the God and Father of us all, to whose holy keeping I committed him.

Thursday, 5th.—Early in the morning the complement of the crew came down, and we hastened to bid our last farewells to those who were leaving us.

* * * * *

As we rowed away from the ship's side, I never saw a more lovely scene than that which surrounded us. The bright, early sun made everything look beautiful. Two other American ships, the "Joshua Bates" and the "Oriental," were near, just preparing to depart. We saw the "Adelaide" shake loose her sails and get under weigh, and, long after the bends of the river had carried us out of view, we could make out her top-gallant sails high above the intervening foliage. With what a sense of bereavement the heart is filled on first returning to the home from which dear friends have departed, it is not needful to express. Missionaries are not such superhuman beings as some of their fond admirers would suppose them; neither are they so dead to the things of this life as some others would imagine. It is no-slight deprivation when a little Mission company, so united in feeling as ours have been,

loses the society of one of its most esteemed members, not to mention the sight of the children, who used to enliven those hours of domestic enjoyment which bring solace and refreshment to minds wearied and disgusted with the sights and sounds of heathenism. But they are gone, and have the Almighty Protector for their friend: it remains for us to devote ourselves anew to His blessed service.

Visits—Care of Little Children.

Saturday, 7th.—Our blind brother, *Too Kewng*, being sick at his home in the country, our newly-arrived friends made my paying him a visit the occasion of taking a view of the region round about Shanghai, we looking in at the Romish cathedral on the way. We also visited some Tokien junks, and gave away books to the sailors. One man among them seemed to have an amulet on which he set great price. We persuaded him to unfold it, and found a little tinsel cross, set in a frame after the manner of a brooch; also an odd sheet of printed texts, selected from the Gospels, in Latin, and a manuscript certificate, or letter commendatory, in Portuguese, from Mr. Danicourt, of Ningpo, to all whom it might concern, especially to the commanders of Lorchas, requesting them to treat the bearer as a Christian brother.

Sunday, 8th.—Notwithstanding wet weather, there was a good attendance at Church this morning. Mr. Wight having agreed to take charge of Mrs. Bridgman's school during her absence, I had expected to take no more part in the instruction of the children; but the request that I would continue to visit them once on the Sunday was made so explicitly, that I have promised to do so. I cannot but feel a special interest in this little flock: one of them is daughter to the blind woman I baptized, and another is our old nurse's grand-daughter.

Monday, 9th.—I accompanied the Bishop in his visit to the two day-schools we have in the city—one under *Chi's* charge, and the other under mine—sixteen scholars in each. I cannot say that my own boys acquitted themselves at all creditably, though I, naturally enough, made many allowances for them, knowing that they had been fresh gathered, and had suffered from a frequent change of teachers; whereas *Chi's*, who showed consi-

derable proficiency, were, many of them, transferred from the former school, outside the South Gate, and have been the whole year under a man who was formerly a teacher in our school at *Wong ka Modur*. Notwithstanding all allowances, however, I still felt dissatisfied with my own school, and came home full of thoughts about the difficulties of making these little day-schools efficient. I am convinced that they form an important branch of anything like a perfect system of missionary operations; but I find them less easy to conduct satisfactorily than I had anticipated. Let me fall back upon one of the lessons of my own childhood, and, remembering *experientia docet*, hope that I may learn the right way yet.

Tuesday, 10th.—Met to-day, at the Bishop's table, the Rev. E. Washburn, of Newburyport, Mass. Mr. W. has just arrived out in the "Mandarin."

Another Candidate for Orders.

Wednesday, 11th.—Prepared testimonials for *Soodong* as a candidate for orders. He has had a very satisfactory conversation with the Bishop, and is to be put upon a three years' course of study forthwith. Mr. Washburn and another gentleman went with me into the city, and saw some of those places and institutions which exhibit "the Chinese as they are." Among other things we chanced to see, what I had never myself witnessed before, a theatrical representation, in one of the temples, of the Ten Torments of the Infernal Regions—men pounded in a huge mortar, their tongues pulled out with hot pincers, their bowels torn from them alive, their bodies sawn in two, down the length of back, &c., &c. Each torment was given in a separate scene, and the people seemed highly *amused*.

A Children's Festival—Ash-Wednesday.

Friday, 13th.—The boys of the school had their farewell dinner to-day previous to dismissal for the vacation. The prizes were given in the chapel, after prayers, by the Bishop, and then followed the feast, which, being the last over which Miss Jones would preside, was rather a special affair, conducted *more sinico*, of course. Mr. Washburn and two ladies, lately from the United States, were present, and had a good opportunity of seeing how great a display can be made, at little cost, in this land of rice and vegetables.

Saturday, 14th.—Paid a visit to the

Wong family, in company with several others. Our visits are always well received, but no result of a religious character has yet appeared as the fruit of them. One unusual thing occurred to-day—as I passed through the "Flowery Hall" where Miss Fay was being entertained by the ladies of the family. I stopped for a few moments and conversed with them, chiefly about Mrs. Sytle, who was not with us.

Thursday, 19th.—A few of us met to-day to consult over the question whether it was desirable for the Missionaries here, as a body, to take any steps with a view to checking the evils connected with opium smoking. The question is one that has various and extensive bearings, and requires much deliberation. It was agreed to call a more general meeting.

Friday, 20th.—To-day is the Chinese New Year's day, which falls very late this year, owing to there having been an intercalary month during the past year. Mr. Points and myself paid visits at both the Wongs' houses: we also called on the father of the B. A. of thirteen, before mentioned, but did not see the youth himself; he was out.

Monday, 23d.—Several matters of interest have happened of late, which I cannot note down fully, having from continued feelings of indisposition, no heart to go into anything that I am not laid under some sort of necessity of attending to. I must mention, however, that to-day I wrote, at the Bishop's request, to the Rev. F. McDougall, of Sarawak, Borneo, telling him that we had sent him a box of Chinese books and printing blocks. Mr. McDougall has a considerable Chinese population within his reach, and had written to our Bishop in a very cordial manner, expressing much interest in our work, and asking for Christian books. We sent him Gospels, Tracts, and blocks for the Catechisms.

25th, Ash-Wednesday.—Dr. Lockhart was here the greater part of the day, and during the conversations we had together, he told me that he considered it quite necessary for the re-establishment of my own health, that I should, as soon as convenient, suspend my labours here and take a voyage. It is the first time he has expressly told me this, though he has said as much to others: my own opinion coincides with his.

Late this evening, another little boy was added to the number of my family.

MISCELLANEOUS.

Church of England Missions.

NEW-ZEALAND.

ONE of the most interesting Missions of modern times is that of the Church of England in New Zealand. From the last number of the Church Missionary Record, we take the following notices, which afford some light as to the progress of Christianity among the lately savage inhabitants :

Amount of Native Population.

A census of the native population has been taken in some districts with great accuracy, but not in all. The extreme amount may be about 80,000. Of these, 65,000 may be considered Protestants, in the proportion of from 16,000 to 18,000 in connection with the Wesleyans, and the rest under instruction by Missionaries of the Church of England. Not more than 5,000 are supposed to be Romanists, and the remaining 10,000 make no profession.

Present State of the Native Population.

On this subject, Archdeacon W. Williams has communicated the following statement :

"In the character of the people, a great moral change has taken place, under the influence of Christianity, to which has been superadded the intercourse with English settlements.

"The first effect of Christianity was to lead the people to give up that system of warfare which for generations had made every tribe the enemy of its neighbours. In any part of the country where danger was apprehended, the population was not scattered over the district ; but, for mutual protection, they lived in fortified villages, and their cultivations were carried on so near at hand, that, upon a sudden alarm, they could speedily rush into a place of safety. Now, the people are scattered in small parties, and every man can reap the fruit of his own labour without molestation. One natural consequence, has been, a great increase of agriculture, which has been promoted by the demand for wheat and potatoes in the English towns. In their purely native state, every family had within itself its own resources. Their food, their

clothing, their habitations, were all provided by the different members of the family, and the only interchange in the way of barter was in the purchase of canoes and the finest kind of mats, which are made in perfection by a few only of the tribes. But now, in proportion to the facility of obtaining the necessary articles of clothing and agricultural implements, the New Zealander is stimulated to raise twice as much produce as he requires for his own consumption, and by traffic he supplies his wants at a much easier rate. This alteration had its beginning, therefore, in Christianity, which has introduced a state of peace before unknown, and the opportunity of giving the attention to quiet pursuits. It was then promoted by intercourse with civilized man. The mind of the New Zealander, by nature active, is continually pushing forward to some object in the distance ; and the sight of something new generally fosters a desire to obtain it, if it be within reach ; and the effect, to a certain extent, has been salutary, inasmuch as it has urged the people to habits of greater industry. A very few years have seen a vast change in their general appearance and pursuits. English clothing has superseded the native garment, and, next to the immediate necessities of life, the proceeds of labour are expended in the erection of water-mills to grind their wheat : then small vessels are purchased for the conveyance of their produce to the towns, they being quite alive to the advantages of going to market for themselves.

"To produce a radical change in the customs of a people is hardly to be expected. Our own experience will tell us that a new generation must spring up, before the habits which have become a part of the man from childhood to the state of manhood can be shaken off from their hold ; but in New Zealand these changes have been effected to a great extent, and in many cases there is shown an aptitude to adopt even the refinements of civilized life. There is a disposition, not merely to imitate that which is superior, but happily, under the influence of Christianity, they are ready to

bestow much labour and expense upon the erection of places of worship, and the establishment of schools.

"The progress of Christianity, however, cannot be satisfactory, if it produces only an improvement in manners, or if there be reason to suppose that it amounts only to a general profession, and a conformity to certain external observances. We have reason to believe that there ever will be, under the present dispensation, a large number of tares among the wheat—much profession, and only a moderate proportion of sincerity. The natives professing Christianity in connection with the Church Mission may be about 45,000: the average number of communicants is between 5,000 and 6,000. But let it be remembered that the communicants are not, as in England, admitted to the Lord's Table simply because they express a wish to come. Every time the Lord's Supper is administered, they undergo an examination, in company with their native teachers and neighbours, when there is but little opportunity for inconsistency of conduct to pass unnoticed. There is, therefore, the best reason to believe that the amount of real Christianity is great, and that the outward change may be viewed as the fruit of a sound principle within.

Last Days of Heke.

MANY of our readers may remember the sudden and partially successful outbreak made a few years ago by some of the Christianized natives of New Zealand, under the influence of the very able chieftain HEKE. For a time very sanguinary conflicts occurred, and the lives of some valuable officers of the British army were sacrificed. Through the exertions of the Commanding General and the influence of Missionaries peace was again established, and since that time the efforts of the latter have been uninterrupted. In the last number of the Church Missionary Society's paper, we find the following narrative of HEKE's last days:

April 2nd.—I visited Heke. He asked, "Have you brought me no medicine?" "No, I did not know you were ill."—"Look, then, at the symptoms." I did, and they certainly indicated rapid consumption. In the evening medicine was administered, and daily attention was afterwards paid him.

April 7th: Lord's-day.—I spoke to Heke, and a friend he had with him, on religion; but they both, especially his friend, spoke in such a way of the things of God, that I left them, to visit those of a more congenial character.

April 9th.—To-day Heke appeared worse, and I requested his people to keep him quiet. In the afternoon, however, I heard a noise at his place, which is but about a hundred yards from our house, and went out and found him in high displeasure, and surrounded by his people, who had been to take a girl from the Mawe party living at Kaikohi, but had been unsuccessful. The language the poor sick man used filled me with horror. I told him he must be quiet, when he threw himself on his side, and his people left him, and I made my exit as soon as I decently could.

April 10th.—As I was examining candidates for the Lord's Supper, I observed the party again in motion. After they had left, I went into Heke's place, and to my astonishment found that he had gone with his people, and that he had sent his horse round behind in order that I might not try to hinder him from going. After some time, a person came from where Heke and his party were, not more than a mile distant, and told us that they had taken up a position on some cultivated land, close to the place where the girl was; that they were pulling up the fences, with which they were building a pa; and that blood was likely to be shed. This information quite unnerved me, and I could not go on with the examination: we could only cry to God in behalf of the poor girl, who is, I hope, a Christian, and in behalf of the oppressed people. The afternoon was spent in fearful suspense; and in the evening, at our usual prayer meeting, a large number of my people assembled. Just as the bell rung, a person came and informed us that the Mawe people had given up the girl quietly. As they had no idea of such an attack being likely to be made upon them by their own family friends, they were defenceless, and altogether unprepared to repulse the arbitrary measures resorted to by Heke. The people are all unusually disgusted with these proceedings.

April 12th.—Heke and his party returned yesterday, and I dragged myself out to see him. He was quiet in mind, but worse in body. This may be his last act of violence. To-day I visited the

Mawe party, who had been so badly treated; they were very sore. I endeavoured to cheer them, and to point to the never-failing source of security and peace.

April 15th.—Yesterday, the Archdeacon being here, the Sacrament was administered to 83 communicants. During his stay he visited Heke several times. This morning we saw him together, but he was repulsive. After the Archdeacon had left, I visited him again, when he observed of the Archdeacon and myself, "You are a couple of ignorant old men; you do not understand me." "Do you mean to say that we do not understand your meaning?" "Yes; you hear me speak against religion, and I think I mean it; but I mean the reverse. I do not dislike religion. I have no objection to prayer." He was taken at his word. I said, "Let us pray," and prayer was offered up. This evening I went in again, and read a chapter, and engaged in prayer, without inquiring whether I should do so or not.

April 22nd.—I have had morning and evening service at Heke's house ever since, and have ventured to speak a word now and then as opportunity offered. To-day there is evidently an increased attention to prayer.

April 24th.—I have felt a little cheered with Heke's behaviour. He bears speaking to better, and acknowledges his sinfulness. He also lamented the backwardness of his people in attending prayer. This evening, late, he sent to inform me that he should remove in the night out of the way, as a party was coming to see him on worldly business, which he did not like to enter into, and a second party was coming as a taua (fight).

June 20th.—According to the above, Heke removed into a quiet place about a mile from us, where he still remains. He is in a weak state, but quietness, medicine, and nourishing food, have done much for him. He has put away priests and priestesses from him, and again attends to religion. He considers, himself, that he has again begun to seek God. O that it may be in sincerity and truth! but I am fearful, as I have seen him much more earnest than he is now. He is, however, always civil, and sometimes affectionate. Of course I see him very often, and pay him all necessary attention. He has been, and still is, often ap-

plied to, to settle differences amongst the people, which he appears to do with a great deal of wisdom, as he is well acquainted with the laws and customs of his country.

July 27th.—Heke is much worse. He told me that he felt a change had taken place in his system. He appeared low-spirited and thoughtful. His mind was directed to Christ, but he said nothing.

July 29th.—Yesterday Heke was very ill. He appeared affectionate. He was visited by several members of the Church, when addresses were given, and much prayer offered up; but I fear his heart is not deeply affected, and this distresses me. This morning he appeared better, and told me that he had been thinking about receiving the Sacrament. I requested him to think seriously on that subject, and as soon as his mind was made up to let me know, when I would communicate with the Archdeacon. He replied, "Ah! it may be that there may not be time."

Aug. 1st.—I visited Heke, who has been removed about five miles towards his own place. His people are now gathering around him, as it is evident to all that he is sinking into the arms of death. Several having assembled in the house in which the chief was lying, and others outside, they were addressed from Matt. xxii. 1-11, and pressed and invited to come to Christ.

Aug. 5th.—I visited Heke yesterday. He is near death. He grasped my hand, and held it for a long time. His eyes beamed with affection; and they were fixed upon me during almost the whole of the address. When I left him, he appeared to wander. I told him his mind must be solely fixed upon Christ. He replied, "It is on Him my mind is fixed." He then gave me a farewell token with his nose, but said no more. His people were all very respectful.

Aug. 6th.—A messenger came to inform me that Heke had expressed a wish to be removed to his own place, and that they had removed him accordingly, and thought he would not last more than about four days.

Aug. 7th.—This morning, while engaged in the school, a messenger came to inform me that Heke had died this morning. Poor man! he has now gone to his final account. He was always, I

believe, in his heart a friend to the Missionaries; but, alas! he was not always a friend to their cause. But here the curtain must drop. He had numerous faults. His determination to go to war with the Government was to us a deep, severe, sore trial. Every argument was used, and every means resorted to, to divert him from his purpose; but he was inflexible. From the manner in which he conducted the war, however, it was evident that his mind was neither under the influence of hatred nor revenge.

Aug. 8th.—I went to Heke's place, to put in a claim for the body for Christian burial. I knew it was his wish not to be tapued after death, but to have Christian burial; but he doubted whether we should be able to attain the object, against a strong party which would raise objections thereto. On my arrival, I found the body tapued, dressed, and laid in state, and all done with considerable taste. They had removed the front of the house, so as to throw it open, and from the part removed a covered entrance to the body was formed, into which the people should enter to take a last farewell of their chief. The body was placed in one corner of the house, in a sitting position. The head was dressed with feathers. At the back was a large red silk handkerchief fastened to the wall. Over head was a white cloth, which formed a canopy. The body was covered up to the upper lip with a scarlet cloth, fringed round the border. Before him was laid his green stone mere.* At his right hand were his Prayer-book and his double-barreled gun; while at his left hand stood a native war weapon called a paraua, made of whalebone.† On the outside stood a flag-staff, with his flag, a piece of red print, hoisted half-mast high. There was a large assemblage of natives. A party arrived when I was there, and immediately walked quietly up to the appointed place to view the dead chief and cry over him. In their crying—or rather howling—they chanted forth his patriotism, his noble deeds, and daring exploits; and lamented, as far as I could understand, that they had not joined him therein. After visit-

ing and consulting with the principal people, I found it would be in vain to say any more on the subject of burying the body; but I requested the people to assemble in the presence of their dead chief, and I took my stand in front. I told them that Heke did not die in the belief of their superstitions, but in the belief of the gospel; that it was his wish not to be tapued after death, but to receive Christian burial; that the last words he spoke to me were to let me know that his mind was fixed on Christ; that, as they had expressed their opinion that there would be danger of a serious quarrel should we attempt to give him Christian burial, I of course should be guided by their opinion; but, nevertheless, as the chief had died a professed member of the Church, I should read the service over him, and leave them to do as they pleased with the body, knowing that, whatever that might be, it could not affect him in his eternal state, as it was not Heke, but his body only, which was now present before us. The service was then read, and the people addressed from John xi. 25, 26. They were attentive and respectful. Heke's widow looks miserable and wretched. She was a daughter of the late Chief Hongi Ika, and was brought up in Mr. Kemp's family; but, alas! I fear she is a stranger to the consolations of the gospel.

Aug. 12th.—I visited the people assembled at Heke's place. We found the Christian party holding service in front of the house which contained the body of the departed chief. Poor man! I have now paid him my last visit. His body was put away last night, and we shall not meet again until "this mortal shall have put on immortality." I hope he has found mercy; but it is but a hope—a ray of hope grounded on his apparent sincere wish to be visited regularly, in order that prayer and reading the Scriptures should be a daily exercise. I very seldom visited him less than three times a week, when prayer was made, the Scriptures read, and a short exhortation given. He also wished to keep a Christian Native always with him, night and day, as he was fearful lest the native priests should again endeavour to entangle his mind. Many attempts were made by them to accomplish this object, but in all they apparently failed. The last attempt of the

* The general native weapon before the introduction of fire-arms.

† The rib of the sperm whale, not the substance usually called whalebone. Both, a mere and paraua, may be seen at the Church Missionary House.

kind was made when they thought him dying, a day or two before he died; but he interrupted the man, and said, "Cease to destroy me."

Tranquil aspect of the District subsequent to Heke's Death.

Dec. 7th.—Since the death of Heke we have enjoyed our quietude. There is now a degree of peaceful serenity in our atmosphere to which we were previously almost strangers. O for gratitude to the Giver of this blessing! The people of this place appear to enjoy their deliverance from that tyranny and oppression to which they were subject during his lifetime. They are now putting up stock-yards, and looking after their cattle. They are also preparing to break in some of their oxen to do their work, and they have in contemplation the opening of a dray road to Waimate. This will be a great thing for themselves, and a saving to us, as we have now to procure all our supplies from Waimate in back-loads, which is laborious for the poor natives, and expensive to us. Heke's people retain their hardened state, and there is but little hope of them. One of our teachers returned from their place about six weeks ago with a very heavy heart. They told him not to come again, as they all had books and could read them, and knew quite as much as he did. The teacher was a meek and humble Christian, and felt their treatment very much. On the following day, one of them called upon me, and requested that I would send no more people to teach or preach to them, as they could read their books and pray for themselves: he, however, acknowledged that, although they could read the Scriptures, yet that they could not understand them. The poor fellows appear to be lifted up with that pride which their late chief possessed in a very eminent degree. No chief has yet appeared to take Heke's place. One of his leading chiefs, and a near relative, lately told me that it was not their intention to raise another chief to a superior dignity, as many of them had suffered much from the power with which they had invested Heke. This I was thankful to learn.

And now, as the country is again open before us, may the Lord pour out His Spirit upon us, that we may arise and repair the sad breaches which have been made in the walls of our Zion!

Society for the Propagation of the Gospel.

The total receipts of this Society, from all sources, general and special, during the year 1851, amount to £147,476. On Friday, April 16, the monthly meeting of the Society was held at 79 Pall-Mall, when it was stated that the Jubilee Fund has now reached the amount of £43,000, and the following sums were granted from that fund:

1. For the extension of the Episcopate, £15,000, of which £3,000 are to be applied towards the endowment of a bishopric in the island of Mauritius; £5,000 towards a new see in the eastern part of the present diocese of Cape Town; and £5,000 towards the endowment of a bishopric, which shall include the Island of Borneo. A conditional grant was also made towards the endowment of the bishopric of Sierra Leone, the fund for which is now nearly if not quite completed.

2. For the education of missionary candidates, the amount of £8,500 was granted in the following sums, viz.: £2,500 for the foundation of four oriental scholarships at St. Augustin's Missionary College, Canterbury, and £1,000 each to six colonial colleges, viz.: St. John's and Poirirura, in New-Zealand; Trinity College, Toronto; Bishop's College, Lennoxville, in Canada; Woodlands, at the Cape of Good Hope; and St. Thomas's College, Ceylon.

3. The sum of £2,000 was directed to be applied to the spiritual aid of emigrants.

The sum of £1,000 was granted in aid of the projected mission to West Africa from the West Indies. A large sum was also set apart for missionary purposes in the East Indies.

The announcement of the above appropriation of the Jubilee Fund was received with much satisfaction by a large body of clergy and laity who were present at the meeting; and there appeared to be an unanimous feeling that fresh efforts should be made before the expiration of the jubilee year on June 15, to raise the amount of the Jubilee Fund to £50,000. It is expected that some Bishops of our sister Church in the United States will be delegated to take part in the closing services of the jubilee year.

The Bishop of Cape Town, who was present at the meeting, made some deeply interesting statements respecting the present condition of his vast diocese, and

his plans for the conversion of the heathens who are included within its bounds.

Church Missionary Society.

The anniversary meeting of this association was held May 4th, at Exeter Hall, the Earl of Chichester presiding. At home the largest income ever received by the Society had been collected, and this had enabled the committee to apply the surplus to the extension of the missions, and to the commencement of a new building for the Missionaries' Children's Home. At Sierra Leone the work was prospering. The Rev. O. E. Vidal had been appointed to the bishopric, and twelve native candidates were waiting for ordination. The Society's labours had been productive of the most satisfactory results in the Yoruba country, in the Mediterranean, Bombay, and Western India, New-Zealand, Calcutta, and Northern India and Northwest America. The income for the year had been £118,674 10s. 3d., showing an increase of £6,421 11s. 7d. over the year preceding, and leaving a surplus over expenditure and liabilities, (with the exception of £2,000 for bills of the year preceding,) £14,455 0s. 2d. The missions now consisted of 90 English clergymen, 51 foreign clergymen, and 21 native clergymen—in all 162. Native and country catechists, 1,630; attendants on worship at the whole of the stations, 107,000; number of communicants, 15,302; scholars in schools, 40,000; and during the year there had been 4,509 baptisms announced, although the returns were not complete.

British and Foreign Bible Society.

The anniversary meeting of this Society was held, May 5th, at Exeter Hall. The Earl of Shaftesbury occupied the chair. The report read by the secretary stated that the number of copies of the Old and New Testament issued during the past year was 1,154,642; being an increase of 17,108 copies over the preceding year. Of these, 117,936 were distributed in France, and 115,975 in Ireland, under the direction of the Hibernian Bible Society. The receipts in full for the year amounted to, £108,449 0s. 10d.,

including £51,765 12s. 9d. received for Bibles and Testaments, and £34,100 19s. from the various auxiliary societies, of which there are now 3,249—138 new ones having been established during the year. The receipts exceeded those of 1850 by more than £5,000. The expenditure of the year was £103,930 9s. 10d., being an increase of £386 19s. over the previous year.

Appeal on Behalf of the Diocese of Cape Town.

The Bishop of Capetown has issued, under the above title, the following appeal for aid to the Church in South Africa:

"I have recently arrived in England, and am anxious to take the earliest opportunity of bringing before my brethren at home the peculiar wants of the Church in South Africa. I hope thereby to enlist their sympathies, and obtain their co-operation in prosecuting several schemes of the deepest importance.

It has pleased God, amidst the manifold infirmities of human agents, to bless the work in which we have been engaged. When I landed in the Cape colony, in 1848, there were sixteen clergy in the diocese; they are now more than fifty. The colonists have not been backward in evincing an appreciation of their labours. Churches have been multiplied by the self-denying efforts of many a British settler, who, despite of the neglect of half a century, had adhered with unshaken loyalty to the faith of his forefathers. The contributions raised for Church purposes within the diocese during the year 1850* alone, exceeded £5,000, of which upwards of £900 was applied for the support of the ministry. But the amount thus raised, although as much as, or more than, I could have expected, is wholly inadequate to our present wants; in addition to which other objects remain to be accomplished, which can only be carried out by the aid of those members of the mother Church whom God has blessed with more abundant means.

I earnestly solicit the contributions of all who value the spiritual privileges

* The returns for the year 1851 were not complete when I left the diocese.

which they enjoy at home, towards the four following objects :

- I. The division of the diocese.
- II. The future maintenance of the clergy.
- III. Missions to the heathen.
- IV. The foundation of a college.

I. The Division of the Diocese.

The diocese of Cape-town comprises not less than five distinct civil governments, and in point of extent of territory, is one of the largest in the world. St. Helena is at a distance of 1,700 miles from Capetown, on one side; Natal, 1,000 miles on the other. The necessity of an immediate subdivision has been felt and admitted. Indeed, unless it be speedily effected, the whole work of the Church must languish in almost every portion of it. The Society for the Propagation of the Gospel has made a grant from its Jubilee Fund of £5,000, towards the endowment of a new see in the eastern province; but a similar sum is still required to make up the adequate amount.

II. The Future Maintenance of the Clergy.

There are already thirty ministers of the Church in my diocese, for whose stipends I am responsible, in whole or in part. I have hitherto met these heavy demands, partly through the offerings and subscriptions of the colonists, partly through a grant of £1,200 a-year from the Society for the Propagation of the Gospel, and partly by the offerings and annual contributions of friends in England. The term of five years, for which the latter had been promised, has now nearly expired. While expressing my deep obligations to those who have already contributed to the work of the Church in South Africa, or who have exerted themselves to interest others in its behalf, I venture to express a hope that some amongst them will be found willing to renew their subscriptions for a further period. The hope will not be deemed unreasonable by any one who is acquainted with the poverty of the English settlers, scattered through a wide extent of country, the neglect of our responsibilities for half a century, the succession of troubles which have befallen the colony during the last few years, and the war with which it is still afflicted.

III. Missions of the Heathen.

I feel myself under a solemn obligation to make an attempt to win to the faith of Christ the heathen brought within the limits of my diocese. There are not less than 700,000 heathen within the diocese alone; and beyond its limits, though on the same continent, there are millions of immortal beings yet unconverted to God.

Hitherto the Church has hardly entered on this work. There are, indeed, four labourers in the diocese in communion with ourselves, devoted to purely missionary labours; but their number might be indefinitely increased. We are already pledged to the establishment, at no distant day, of an extensive mission to the Zulus of Natal and the Kafirs of British Kaffraria. I shall rejoice if we are enabled to do something for the religious instruction of the Fingoes, to whose fidelity the Cape colony is deeply indebted. The condition of the Hottentots likewise demands our attention. Contributions are forthcoming within the diocese to a small extent, but in proportion to its resources. The missionary societies of the English Church do not hold out hopes of affording much assistance. I must depend, therefore, in a great measure on the free-will offerings of individuals.

IV. The Foundation of a College.

I have felt the necessity of founding an institution which should offer, so far as it could be furnished in a colony, an education similar to that afforded in our public schools at home; and wherein also a supply of men might be trained, duly qualified to serve God in the ministry of the Church. With a view to the carrying out this plan, I opened a collegiate school, under a principal, vice-principal and tutors, at first under my roof, and afterwards transferred it to a property purchased by me for the purpose. The candidates for admission have almost from the first far exceeded the accommodation at our disposal. I am anxious to erect buildings on a larger scale, for the reception of at least fifty pupils, and to provide some small endowment. A commencement has been made by a grant of £1,000 from the Jubilee Fund of the Society for the Propagation of the Gospel.

ROBERT CAPE TOWN.

79 Pall-mall,

April 27, 1852.

I avail myself of this opportunity of stating that I am desirous to meet with clergy who are willing to devote themselves to purely missionary labours amongst the heathen in Natal and British Kaffraria, or to the parochial and educational work of the diocese; and I invite those who are ready to serve in any of these capacities, to make their views known to me.

Should any of my brethren of the clergy be willing to promote the objects which I seek to accomplish by parochial meetings or sermons in their churches, I should be communicated with at an early period, as I am anxious, on the score both of time and expense, to visit neighboring parishes or dioceses at the same time.

Society for the Propagation of the Gospel, and the American Church.

A meeting of the Society for Propagating the Gospel in Foreign Parts was held on Saturday, May 29th, for the purpose of welcoming the Rev. Dr. Wainwright, as the representative, though from the circumstances of the case informally chosen, of the American bishops. The meeting, though summoned at the shortest notice, was as well attended as the boards usually are. The Archbishop of Canterbury was in the chair. There were present—Lord Harrowby; Bishops of London, Bangor, Salisbury, Gloucester and Bristol, Lichfield, Oxford; J. R. Mowbray, Esq., and P. Cazenove, Esq., Treasurers; Archdeacons Shortland and Bethune; Rev. Dr. Spry, Rev. Sir H. Dukinfield, W. W. Bird, Esq.; Rev. H. Mackenzie, Rev. J. P. Gell, Rev. E. P. Eddrump, F. H. Dickinson, Esq., Rev. S. Smith, Rev. W. L. Hussey, Rev. D. Moore, Rev. W. G. Humphry, Rev. A. Alston, Rev. — Butler, Rev. Dr. Wesley, Rev. — Whitehead, Rev. T. Fuller, Rev. T. Stooks, Rev. B. Belcher, Rev. N. Wade, T. Turner, Esq.; the Secretaries, Rev. E. Hawkins, Rev. W. T. Bullock, and many others.

Mr. Hawkins shortly explained the reasons for calling the meeting.

The President welcomed Dr. Wainwright, regretted the absence of many of the bishops, and expressed the great pleasure he felt at receiving, as President, so worthy a representative of the American Church. At the close of his

remarks, the Archbishop withdrew in consequence of the pressure of other business, and the Bishop of London took the chair.

Dr. Wainwright then proceeded to deliver a long and able address, in which he touched on the history of his own Church, its depressed state at the beginning of the last century, its gradual growth and present strength, which he traced not merely to the missions of the society, but to its educational influence in supplying books of sound theology, many of which are still to be met with in America, and by means of which the laity had been instructed in the principles of the Church no less than the clergy. The latter had found the laity valuable coadjutors in forming their ecclesiastical system immediately on the declaration of independence, when they obtained the episcopate from Great Britain, so long withheld from them by the jealousy and mistaken policy of England. He alluded with great ability and good feeling to the present state of the sister Churches, and the lessons they may draw from each other, and presented an illuminated copy of the following resolutions, which had emanated from a meeting of bishops, called together by himself as the Secretary of the House of Bishops, with the sanction of the senior bishop, with whom it was impossible for him to communicate immediately. The meeting, and the delegation given by it to him and to the Bishops of Michigan and Western New-York, was informal only through the impossibility of communicating with the senior bishop and the others in time to have a meeting of the whole house. He also explained that, on account of the impending trial of Bishop Doane, it was impossible for the two bishops delegated to come over. This they hoped to do at a future time, and one of them would have most gladly come even for a day to attend the anniversary, could it have been possible for him to return to America in time.

“Proceedings of a Meeting of Bishops, held in the City of New-York, April 29th, 1852.

“The Right Rev. Bishop Brownell, of Connecticut, the senior bishop east of the mountains, having invited his brethren in the episcopate to meet him in the city of New-York, on the 29th day of April, 1852, to take into consideration a resolu-

tion of the Society for the Propagation of the Gospel, transmitted by his Grace, the Archbishop of Canterbury, to the Secretary of the House of Bishops, the following named bishops assembled pursuant to said invitation:—

“The Right Rev. Thomas Church Brownell, D. D., LL. D., bishop of the diocese of Connecticut; the Right Rev. John Henry Hopkins, D. D., bishop of the diocese of Vermont; the Right Rev. George Washington Doane, D. D., LL. D., bishop of the diocese of New-Jersey; the Right Rev. Samuel Allen M'Coskry, D. D., bishop of the diocese of Michigan; the Right Rev. William Heathcote De Lancey, D. D., LL. D., bishop of the diocese of Western New-York; the Right Rev. William Rollinson Whittingham, D. D., bishop of the diocese of Maryland; the Right Rev. Manton Eastburn, D. D., bishop of the diocese of Massachusetts; the Right Rev. John Kewley Henshaw, D. D., bishop of the diocese of Rhode Island; the Right Rev. Carlton Chase, D. D., bishop of the diocese of New-Hampshire; and the Right Rev. John Williams, D. D., assistant bishop of the diocese of Connecticut.

“The bishops attended divine service in St. John's Chapel, where morning prayer was said by the Rev. Jona. M. Wainwright, D. D., Secretary of the House of Bishops, assisted by the Rev. Benjamin I. Haight, D. D., who read the lessons. The concluding collects were offered, and the benediction pronounced by the Right Rev. Bishop Hopkins.

“After the service the bishops retired to the room attached to the chapel, appropriated to their use. The Right Rev. Bishop Brownell was called to the chair, and the Rev. Dr. Wainwright was appointed Secretary.

“The following preamble and resolutions were then adopted:—

“Whereas, the Society for the Propagation of the Gospel in Foreign Parts, by a resolution transmitted through their president, the Archbishop of Canterbury, have requested the bishops of the Protestant Episcopal Church in the United States of America, to ‘delegate two or more of their number to take part in the concluding services of the society's jubilee year, which will end on June 15, 1852;’ and whereas a very large majority of the bishops of the said church have expressed their desire that a meeting of the bishops should be convened, in order

that a respectable and suitable notice might be taken of the resolution of the venerable society:

“Therefore, be it resolved by the bishops now assembled—

“1. That our thanks are due to the Society for the Propagation of the Gospel for their act of brotherly kindness and Christian courtesy; and that in cordially responding to the same, we regret that no such communication between the bishops of this Church as would authorize the formal appointment of a delegation from their number, in compliance with the request of the venerable society, has been found practicable.

“2. That the bishops now present, on their own behalf, and in the belief that their action will be approved by their absent brethren, do request the Right Rev. the Bishops of Michigan and Western New-York to be present, and participate in the solemn services with which the society's third jubilee year will be closed.

“3. That the Protestant Episcopal Church in these United States is deeply indebted for its planting and early nurture in this western continent to the charitable efforts of the venerable society, and that the Bishops of Michigan and Western New-York be requested to express to the society our grateful sense of obligation for the same.

“4. That we devoutly bless God for the great success which has crowned the labors of this first Protestant missionary society, in planting the Church of Christ, and causing his Gospel to be preached on every continent, and in the islands of the sea.

“5. That the proceedings of the venerable society, with a view to strengthen the bonds of Christian union, and to promote closer and more frequent intercourse between the mother and daughter Church, by inviting the latter to join in the services at the commencement of the jubilee year, in June, 1851, and by now renewing the invitation at its close, call forth the warm sympathies of the bishops now assembled; and they assure their brethren, the bishops and clergy of the Church of England, that it would afford them the sincerest pleasure to welcome any of their number at the next triennial meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to be held during the meeting of the General Convention.

which assembles in the city of New-York on the first Wednesday in October, in the year of our Lord 1853.

"6. That the Secretary be appointed to convey these resolutions to the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel.

"The meeting then adjourned.

"Attest,

THOMAS CHURCH BROWNELL,

(*Bishop of Connecticut,*)

Chairman.

"JONA. M. WAINWRIGHT,

(*Secretary of the House of Bishops,*)

Secretary.

The Bishop of London acknowledged the receipt of the American bishops' answer to the society's invitation in a few appropriate remarks.

The Bishop of Oxford moved, and the Bishop of Bangor seconded, the first resolution :—

"That the society has heard with sincere delight, that, at a meeting of bishops held at New-York, on the 29th of April last, the Right Rev. the Bishops of Michigan and Western New-York were deputed by their brethren to proceed to this country, to take part in the concluding services of the jubilee year, in compliance with the invitation to that effect transmitted by the society through its president, his Grace the Archbishop of Canterbury."

Lord Harrowby moved, and the Bishop of Salisbury seconded, the second resolution :—

"That while the society deeply regrets the intervention of causes which have prevented the fulfilment of the proposed mission, it regards the appointment of a delegation of bishops as a recognition on the part of the American Church of the great principle which animates our own—a desire to strengthen the bonds of Christian communion between two distant portions of the same Apostolic

Church, which seem in the Providence of God to have been set in the two hemispheres for the same special purpose, of maintaining in its primitive purity and integrity the Faith delivered to the Saints."

Dr. Spry moved, and Mr. Dickinson seconded, the third resolution :

"That the society desires to welcome the Rev. Dr. Wainwright with every expression of brotherly affection and good will, and further requests him to communicate to the House of Bishops, of which he is the official representative, and through them to the clergy and laity of their several dioceses, the society's earnest desire to cultivate feelings of Christian fellowship with brethren between whom and itself so long and dearly-cherished a connection has subsisted."

The different speakers, and especially the Bishops of Oxford and Salisbury, and Lord Harrowby, noticed the examples of orderly government and social organization which the United States afforded in Church no less than in State; and the meeting appeared cordially to approve of the union of English stability and American enterprise, which must be the consequence of better acquaintance and hearty intercommunion between these two great branches of the Church. Good must result to both; each may learn from the other. As in politics, so in religion; due subjection to authority, order, truth and liberty may, it is to be hoped, be still more widely extended, and flourish more, over that part of the world which is occupied by the Anglo-Saxon race—a race of which it may be said, that it has shown, more than many others, a disposition to duly use, rather than to abuse, these great gifts and duties.

The great cause of synodical action among ourselves cannot but be helped on most materially by such brotherly meetings of members of the same Church as this was.

Intelligence.

Advices from Shanghae to last of March have been received. Bishop Boone, under the urgent advice of physicians, proposes to come home this fall on a visit, taking the overland route.

Mrs. Boone, with two children, arrived at New-York from Shanghae, on the 15th June, having derived much benefit from the voyage.

The missions to China and the West Coast of Africa, will both receive further enlargement this fall.

The Foreign Committee have also made arrangements for occupying new openings for missionary work.

Their receipts for the year ending June 15th, have amounted to \$41,048 11—a larger sum (from ordinary sources of revenue) than during any former year of their existence. Thus as the providence of God extends their sphere of action, and raises up men for the enlarged field before them, his goodness is providing the means, encouraging them to go forward.

Within the year just closed, the Committee have very nearly doubled the number of their Missionaries; and they have reason to hope, that, through the blessing of God, their progress will continue to be still more prospered as time rolls on.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th May to the 15th June, 1852.

RHODE ISLAND.

<i>Newport</i> —Trinity, a lady.....	\$5	00
<i>Providence</i> —St. John's, Ladies' Philant. Soc., on ac. Mrs. Hening's sal., Af. by E. W. H. Dioc. Treas.,.....	217	00
Grace, S. S. Sewing Circle, ed. Eleanor Vinton, Af.,..	20	00
	242	00

CONNECTICUT.

<i>Manchester</i> —St. Mary's, Af. \$5, Gen \$3 23.....	8	73
<i>New-Haven</i> —St. Paul's, ed. Ch. 25	00	
<i>Milford</i> —St. Peter's, Const., \$4; Af., \$3.....	7	00
<i>Plymouth</i> —St. Peter's, thank off'ng of a little boy, on recovery from sickness, Chi.,.....	1	00
	41	73

NEW-YORK.

<i>Brooklyn</i> —Holy Trinity, 1 qr. sup. Miss Tenney, Chi.,..	100	00
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Lad. Miss. Circle, per Rev. Mr. Hening, China, at Rocktown, Af., by J. A. Perry, Esq.,.....	50	00
<i>Little Neck</i> —Zion, through the Rector, Af.,.....	14	08
<i>New-York</i> —St. Bartholomew's, 2 ladies, for Bp. Payne..	10	00
St. Marks, off'ngs for April and May, Af, \$11 63; Ch. \$20 62.....	32	25
Holy Communion, a mem., Bp. Payne, Af.,.....	5	00
Pupils of the Misses Rogers' School, by Bp. Whitehouse, Af.,.....	9	53
St. George's, Stuyvesant sq. Gen., \$403 29; S. J. B., ed. Chi., \$25; W.'s children, \$25; C. T. L., \$25; Mrs. F. A. Tracy, do., \$50; W.'s children, ed. Af., \$20; Sunday Schls., ½ Chi., ½ Af., ½ for New Mission of For. Com. at Aspinwall, Central America, \$260 54.....	808	83

Corporation of Trinity Ch.,
ann. pay't sup. Miss. Bp.
to Af.....250 00
Epiphany S. S. ed. Af.,.... 20 00 1299 69

WESTERN NEW-YORK.

Manlius—Christ, S. S..... 5 00
Mount Morris—St. John's..... 7 00
Owego—St. Paul's..... 9 00
Paris Hill—St. Paul's, Af.,... 3 00
Rochester—St. Luke's \$110; S.
S. sewing circle of a few
little girls, F. Orp. Asy.
Af., \$15; sup. 2 pupils at
F. Orp. Asy., Af., to be
named Sarah L. Pitkin,
and Mary Bishop, \$50..175 00
Syracuse—St. James..... 0 25
Utica—Grace S. S. $\frac{1}{2}$, for ed.
Af., \$10; a lady, $\frac{1}{2}$, for
ed. Af., \$10..... 20 00 219 25

NEW-JERSEY.

Mount Holly—St. Andrew's, Af. 5 25

PENNSYLVANIA.

Brownville—Christ, ed. Chi.... 25 00
Chester Co.—St. Peter's, Gen.,
\$2 28; Af., \$6 92..... 9 20
Columbia—St. Paul's..... 6 00
Doylestown—St. Paul's, Mr. and
Mrs. A.,..... 5 00
Lancaster—St. James..... 42 35
New-Milford—St. Marks, Af.,. 5 00
New-London—St. John's..... 2 50
Philadelphia—Atonement, 2d
ann. pay't. of Miss Marg.
Wetherell, ed. Kingston
Goddard, Af.,..... 20 00
A friend to Missions, by
Rev. J. P. H., Chi.,.... 5 00
St. Paul's Fem. Bib. Class
Miss. Soc. ed. S. A. Mc-
Caskry, and Ellen May,
Af.,..... 40 00
Pittsburg—St. Andrew's, Gr.
\$2; Chi. \$2..... 24 00
Piqua—St. John's..... 10 00
Uniontown—St. Peter's, Easter
off'g.,..... 8 00
Westchester—Holy Trinity..... 5 00 207 05

MARYLAND.

Baltimore—St. Luke's, Good
Friday col. \$65; Easter
col., $\frac{1}{2}$, \$15; Special, St.
Marks, Cape Pal., (in ad-
dition to \$26 50, through
Bp. Payne,) \$40.....120 00
St. Peter's, a mem., ed. Af.
boy, under Bp. Payne, to
be named "Thomas At-
kinson,".....100 00
St. Andrew's, \$17 36, S. S.
\$5 06; pd. to Bp. Payne
by Rev. J. C. White,
Rector, May, '52..... 22 42
Chester Parish, \$34 23, Af., \$2,
2 ladies, Cape Pal., \$2.. 38 23
Washington, D. C.—Trinity,
Miss. Soc., Chi. & Af.,.. 10 00 290 65

VIRGINIA.

Albemarle Co.—St. Anne's.... 20 00
Amelia—Raleigh and Genito
Parishes..... 13 00
Boletourt Co.—Mrs. Mary Gil-
mer..... 5 00
Buckingham—St. Peter's.... 5 00
Charlottesville—Christ, Monrov.139 00
Mrs. M. J. Davis..... 2 50

Culpeper Co.—R. H. Cunning-
ham, Af. and Chi., \$10;
Mr. Stringfellow's family,
Af. and Chi., \$10; R. A.
Atkinson, Af. and Chi., \$5 25 00
Hanover—St. Martin's, Chi.,... 30 00
Halifax Co.—Miss M. L. Sperr,
\$1; Miss Mary Smith, \$1;
Mrs. Thomas Brace, \$5;
Mrs. Eliza Brace, \$5;
Mrs. M. K. Grammer, \$5;
Mrs. J. A. Leigh, \$1; Mrs.
E. J. Early, \$2; Mrs. F.
K. Green, \$1; Mr. R. A.
Murell, \$2; Mr. D. Cos-
by, jr., \$5; Col. C. H.
Cabanass, \$2; Rev. Jno.
Grammer, \$20..... 95 00

Middlesex—Dr. Rowan, Af., \$10,
Chi., 5..... 15 00
Norfolk—St. Paul's..... 22 75
R. B. Atkinson, Af.,.... 5 00
Nelson Parish,..... 3 35
Parkersburg—Trinity, \$13; S.
S. ed. Af., \$7..... 20 00
Petersburg—Grace..... 20 00
Westmoreland—Cople Parish.. 5 00
Miscellaneous—Miss E. G. Hill,
\$5; Miss M. D. Durett,
\$1 25; children of Mrs.
Hill's sch., \$1 17; Mrs.
Jos. C. Cabell, \$5; Rev.
Mr. Goodwin, \$25..... 37 42
"A friend to Missions"..... 10 00 473 02

SOUTH CAROLINA.

Charleston—St. Peter's, Bishop
Boone's salary, \$376 30;
ed. Chi., \$21 25; Af. \$92
21.....489 76
St. Michael's, Af.,..... 20 00
St. Philip's..... 24 10
Mo. Miss. Lec..... 3 58
Columbia—"A well-wisher of
the cause"..... 5 00
North Santee—Messiah, Gen.,
\$33 95; Af., \$4 06..... 38 01
St. Stephen's & Upper St. John's
United Parishes, Af.,... 25 00
St. Mark's Parish..... 5 00 610 45

GEORGIA.

Savannah—Lad. Af. Soc., ed.
Af., E. Newcombe, Lucie
Byrd, Sarah Gallagher,
and ———, \$80;
Gen., \$25..... 105 00

FLORIDA.

Pensacola—Christ, S. S., Mrs.
W.'s class, Chi.,..... 5 00

OHIO.

Columbus—Trinity..... 40 00

ILLINOIS.

Collinsville..... 2 00

WISCONSIN.

Milwaukee—Mrs. M. A. Jack-
son, for Bp. Payne's use. 10 00
Missouri—Lexington..... 1 85

MISCELLANEOUS.

Rev. J. P. H., ed. Af.,..... 20 00
H., "For Foreign Missions,".. 2 00
Total, 15th May to 15th June, \$3,576 44
Total amount, May 15, '51, to
June 15, '52..... \$41,048 11

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